Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

THE TRINITY.

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First.—The volume of revelation expressly and repeatedly declares, that *Jehovah*, our God, is *one* Lord, and that beside him there is no other God. See Deut. vi. 4; Isaiah xlv. 5, 6; Mark xii. 29; John xvii. 3; 1 Cor. viii. 6. These passages teach the doctrine of the divine unity in the clearest and fullest manner. This was the doctrine of Moses and the prophets. The Jews were in the firm belief of it, when Jesus Christ appeared. He recognized it and gave his sanction to it by many declarations. But it is said, that the Jews charged him with claiming an equality with God. This they did, from a malicious design to represent him as a blasphemer and to make him odious, that they might justify their opposition to him. But this, let it be observed, fully shews, that they did not expect the Messiah to be equal with God; and yet it has sometimes been pretended, that the Jews did believe the Messiah would be Jehovah himself. It is also to be observed, that Jesus Christ, in reply to the charge of blasphemy made by the cavilling and malicious Pharisees, claims only to be 'the son of God.' And although there is a difficulty, perhaps, in stating with precision what this phrase imports, it is evident to common sense and appears from several passages of inspired scripture, that it does not mean the self-exisetnt Jehovah, or Supreme Father himself. In Luke, the phrase is used to signify the miraculous birth of Christ. In Romans, it is applied to him, because of his resurrection from the dead. In John and in the Acts, it is synonymous with Messiah or Christ, who was annointed with the holy spirit in an extraordinary degree and measure, to fit him for the office of a divine messenger, teacher and saviour. See Matt. xvi. 16; John vi. 69, also chap. i. 29, 33, 34, 41; x. 35, 36; xi. 27; Acts iii. 13, 15, 26; viii. 37; ix. 20, 22; 1 John iv. 14 and 15 compared with chap. v. 1, 5.

Jesus of Nazareth, then, who was the Messiah or the Christ, anointed, or qualified by the spirit of God, to be a divine messenger and teacher of divine things, is called, in scripture, 'the son of God.' This proves his high, holy and heavenly character, his peculiar connection with and assistance from God; but not at all his equality with God the Father. There must be some very clear and explicit declarations in the bible to disprove the doctrine of the divine unity, and to prove the doctrine of the *Trinity*, as set forth in some human creeds.

But we observe, *secondly*, that the volume of divine revelation does not expressly assert or teach, that there are three Gods, or three persons in the Godhead, or divine essence, or a *triune* God. This point need not be labored. It is not pretended to be clearly taught, and never was, except in one passage, (1 John v. 7,) which the learned and candid of all sects now admit to be an interpolation.

Thirdly, the doctrine of the trinity is supported, wholly or chiefly by inference or *construction*. It is supposed to be implied in certain passages of the bible; or to follow from other doctrines included in some systems of theology, which have been adopted by a great portion of the Christian world. But this is a poor foundation for any important doctrine. Every thing essential to the faith of a Christian, we have reason to conclude, would be clearly revealed. It would not be left to ingenious argument and critical comparison with all other truths to ascertain. The divine unity and perfections, the necessity of repentence and holiness, that Jesus Christ is the true Messiah and a divine messenger, that he rose from the dead, that we shall live hereafter, and our condition be determined according to our present character—all these things are declared with perfect clearness and repeatedly. They are not matter of mere implication, or depending upon construction. They are taught plainly, directly and explicitly.

A doctrine arising merely from construction, or from a supposed connexion with other truths revealed, is not in fact a revelation. Those above mentioned are expressly revealed. And they are received upon the testimony and authority of revelation. It is not so with the doctrine of the trinity. No such doctrine is expressly or fully taught in the volume of inspiration. Jesus Christ is called 'the Son of God'—and this all Christians believe. That is, he is the Messiah long foretold by inspired prophets. He is the divine teacher, appointed and qualified by God, in an extraordinary manner, to enlighten, reform, to sanctify and save the world. And this he undoubtedly does by the influence of his gospel. But how the divine spirit was imparted to him and operated by him, and what was precisely his nature and qualities, originally, we do not know. It is not revealed; and therefore we cannot have very definite ideas on the subject.

We know not, indeed, the connexion between our own souls and the bodies which they inhabit. But we do believe, that they go to make up a human being. Mind and matter are essentially different; but they are united to make man. But Jesus Christ had more than the ordinary spirit of a man. He was, indeed, a man; and yet more than a mere man. He had such a measure of the divine spirit, that he possessed knowledge and power which man ordinarily and naturally does not. But how he differed from other prophets, whether by existing in a former state of celestial glory and ability, or only by having far greater illuminations and power granted him, after he arrived at a certain period of age, is not clearly revealed or declared. And, therefore, we cannot pronounce positively and clearly on the subject. But it is clearly and often asserted, that he was sent of God, was taught of God, and received his doctrine and power from him who sent him.

The doctrine of the trinity derives its chief support from that of the atonement. It is deduced from that tenet, as taught in some systems of theology, which insist, that sin is an infinite evil, and that the sacrifice of an infinite being, or an infinite sacrifice, is necessary to the pardon and justification of the sinner. But this argument, or reason, is altogether unsatisfactory. It is assumed, that sin is an infinite evil, and cannot be forgiven, unless satisfaction and atonement be made, by infinite sufferings: and then it is argued, that Jesus Christ, who came to save us from sin, and who, in the fulfilment of his office as saviour or redeemer, suffered death, was God, even the infinite Jehovah—that the sacrifice for our sins, in order to be acceptable or available to pardon, must be that of an infinite being—that eternal punishment being justly due to man for sin, nothing but the suffering of an infinite being can be an equivalent, or satisfy the divine law.

This is the substance of the argument for the deity of Christ, except, that it is said, divine attributes are also ascribed to him, in some parts of the bible, which prove that he is God. But are not these attributes of Christ fully and justly accounted for on the Unitarian belief, that he was endowed with miraculous power and had the divine spirit imparted to him without limits or restriction, to qualify him as the instructer and saviour of men? He was the image of the invisible God—the brightness of his glory and the reflector of his perfections. The divine wisdom and power were made flesh, or were manifested in the flesh; that is, by Jesus Christ. By having such an unmeasured portion of divine intelligence and power given him, Christ was a being far exalted above mere men, even the most favored of prophets. So the scriptures represent and describe him; and yet they plainly teach that all his power and knowledge was given him by God, even the Father. Our saviour himself ascribes all his gifts and doctrines to God; his apostles all do the same.

Take for instance, the epistle to the Hebrews, which seems designed to exalt the character of Christ, and to set forth his superior excellence, in order to persuade the Jews to recieve the gospel, and to prefer his religion, to the law of Moses. He is there said, indeed, 'to be the Son of God, and to be highly exalted, and to have a more excellent name than angels.' But it is also said, 'that God had so endowed and so exalted him.' He is said 'to be the apostle and High priest of our profession, and to have been faithful to him who appointed him—to be the captain of our salvation; our forerunner to the heavenly state, our mediator and intercessor.' But all these titles do not prove that he was God, but that he was raised to great dignity and glory, and employed in a high and holy service, by God. And even when dignified with the title of God, (or a God, as the original rather implies) it was because his sceptre was righteousness, and his throne (his religion) was to be perpetual. And it is added, that on this account, God had anointed him (or qualified him) above his fellows: That is, he had greater gifts and powers than all other divine ministers and agents; but these were conferred by the Deity. He is also said, by the same writer, to be the High Priest over the house (or church) of God. And he is represented to be far superior to Moses, as he is the Mediator of a better covenant and the dispenser of greater blessings.

It is readily admitted, that, in some sense, Christ died for the sins of man; but not as a sacrifice to appease the divine justice.—His sufferings, his death and his resurection were necessary to complete the work of Mediator. But God appointed him to this work and qualified him for it, and subjected him to death, not in wrath, but in mercy. And repentance and holiness are necessary, on our part, to qualify us for the divine favor Christ came to declare the divine propitiousness and to reveal a future, immortal life.—The one, he made known by his doctrine; the other, by his death and resurrection.—The influence produced by the death of Christ is, indeed, propitiatory and sanctifying; for the doctrines connected with his mission and mediation, (of which his sufferings formed are important part) the love of God, his propitious attributes, the forgiveness of sin, the resurrection from the dead and a future retribution, are calculated to possess us of a holy and divine nature, to restore us to the lost image of God, to raise us above the world and the flesh, and to make us spiritually-minded. For those who believe in Christ are free from condemnation, only in so far as 'they walk not after the flesh, but after the spirit;' and the way in which 'Christ blessed us,' is by persuading us to repent and 'turn from iniquity.'

Jesus said to Martha, when she was lamenting the death of her brother 'I am the resurrection and the life;' and no mere man could justly say this. Here, a power or prerogative is claimed, which is not an attribute of human nature. A supernatural power is here assumed and avowed. But not more so than is displayed by the miracles and by other declarations of our Lord. By supernatural illumination, he was enabled to teach the way to eternal life; and by supernatural power, to raise the dead. The spirit was given to him not by measure—but it was given him by God. Therefore, he could say, 'I have power to lay down my life, and I have power to take it again.' But he adds, 'this prerogative, this power' (or as our common version has it, this commandment) 'I have *received of my Father*.' And here it may be proper to observe, that the passages of scripture, which speak of Christ as being raised from the dead and exalted to great authority and power, by God, are very numerous; though, it is true, that in several places Christ is represented as rising from the grave by his own power; or by the power which God gave him. See Acts, ii. 24; iii. 15, 26, and 32; v. 30; x. 38—40; xiii. 30, 33—37; xvii. 31; Rom. iv. 24; vi. 4; viii. 11; x. 9; 1 Cor. xv. 15; Eph. i. 20; 1 Thess. i. 10.

The miracles and exaltation of Christ are also expressly ascribed to the power of God. And so also in those passages which speak of the power of our Lord to rise from the dead, or to raise up others, it is expressed or implied, that this power had been given him, to enable him to perform the work of a Saviour.

A Berean.

PRACTICAL.

[For the Christian Register.]

GOVERNMENT OF THE THOUGHTS.

The government of the thoughts is necessary not only from a view of our accountability, but from the evils attending the neglect of this duty. There are few evils greater than that of a dissipated, distracted, ill regulated mind. 'He that hath no rule over his own spirit, is like a city broken down and without walls.' All is disorder, decay, and ruin;—it is open to every injury, and at the mercy of every enemy. Where the thoughts are unregulated, and the mind given up to the impulse of every casual suggestion, the first consequence is that the very power of regulating it is soon lost, the mental powers themselves will lose their energy and fast decay, and a cast of laxity and frivolousness will be given to the whole character. The happiness too is immediately affected, and weariness, discontent, and melancholy, will soon bow down the spirit, and render life a burden. These are always the consequences of leaving the mind without proper government and regulation; but these are but trifles compared with another, the misery of a disordered imagination. Where from want of just regulation and restraint, the imagination has been accustomed to dwell on causes of disquiet or jealousy, or on scenes of licentious pleasure, the innocence and purity of the whole character is gone. Every object will be viewed through a distorted medium, will call up some depraved image, and foul or gloomy associations will be springing up on all occasions, and will cluster around every subject which is presented. Our hearts are to be reached principally through the imagination; but no holy feeling can live there, no serious and permanent impression can be made, when the imagination is absorbed and vitiated with false views, fantastic images, and visions of guilt. The evil will thus be ever increasing, its effects will be most wretched, and its remedy be scarcely possible. Do we not see then the necessity of watching the first motions of our minds, and resolutely governing our casual and transient thoughts, lest they give a wrong direction to the fancy and fill it with disorder and pollution?

Again, the control and regulation of the passions is impossible without a constant government of the thoughts. The very character of our passions themselves, is determined by the character of the thoughts we most often invite or indulge. We shall be selfish or disinterested, anxious or cheerful, proud or lowly, malicious or gentle, sensual or devout, according as the peculiar trains of thought which awaken these different feelings, are controlled or are cherished. But whatever be the passion, we know that its vehemence soon subsides, when the mind is turned from the object by which it was first awakened, and it becomes weak after any casual avocation of the thoughts. It is generally from directing the attention with frequency, to the objects about which the passions are employed, dwelling upon them in thought, and indulging the visions they inspire, that they are awakened and their flames kindled to madness. No passion depends for its excitement on the immediate presence of its object; all may be, and generally are, most excited by the imagination. And did we maintain a constant and vigilant guard over our minds, did we ourselves lay them open to no temptation, by remissness or by inclination, did we dismiss the first thoughts of evil which entered, and with resolution direct the attention to other and holier subjects, we might subject our passions to an almost complete control.

Our actions, likewise, as well as our passions, take their rise, and derive their character from our thoughts. All the virtuous actions which have adorned and blest society, and all the deeds of crime which have polluted and cursed it, sprang at first from some casual and trivial thought which required only a trifling exertion to repress or to cherish. How few are the wicked actions to which any individual has been driven by the ovewhelming attack of unlooked for temptation, or for which he was not gradually prepared by an unregulated and disordered imagination. By dwelling in thought on a deed of wickedness, or by permitting it to rise often before the imagination, the abhorrence of wickedness is lessened, the constancy of good resolutions is shaken, and the firmness and power of religious principles and feelings are impaired. The passions are then inflamed, and from inflamed and indulged passions to any deed of wickedness is but a step: all that is generally required is opportunity for its commission. Control then your thoughts in the first instance, and you are safe. But invite and indulge them, and you know not to what enormity they at last may urge. Is not then in this view the government of the thoughts a duty of the last importance?

N. C. S.

BIBLICAL.

[For the Christian Register.]

ISAIH XVIII. 1—2.

'Wo to the land shadowing with wings; that sendeth ambassadors by the sea: even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers to a nation, scattered and peeled; to a nation, whose land the rivers have spoiled.'

This passage, at first view very obscure, may be understood by adverting to the situation and customs of the people, to which it refers. By 'the land shadowing with wings' is intended Egypt, famous either for its 'winged cymbals,' or the pictures of 'winged swallows,' painted on the statues of the god Isis; or else for its numerous vessels, whose sails did, as it were, overshadow, or surpass all other nations.

By 'ambassadors sent on the sea, even in vessels of bulrushes on the waters,' may be understood messengers despatched in seasons of emergency, such as those which the prophet is here describing—to carry tidings to a neighboring or confederate nation. And for the mode of conveyance, both for safety and swiftness, we have been informed by an intelligent traveller, not long since in Egypt, that it is common for the inhabitants on the banks of their river, whenever, for any cause, extraordinary despatch is required, to construct little barks or canoes of bulrushes, which being quickly put together, convey the messenger with his tidings to the desired place. And, he remarked, that then for the first time he perceived the meaning of the prophet in this obscure text, 'Go, ye swift messengers, even in vessels of bulrushes upon the waters'.

Nor was it, we might add, without its use to the mind of this ingenious, though unhappily somewhat sceptical observer, to perceive, that the difficulties in a passage of one of the most ancient of the Jewish prophets may be thus satisfactorily cleared up by simply recurring to the *present* customs or habits, to the history or geography, of the nations, they describe.

[For the Christian Register.]

MATT. VII. 29.

'When Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them, as one having authority, and not as the scribes,'—Compared with Matt. xiii. 54, and John vii. 46.

It was not only the doctrine, which our saviour taught, but the majesty, with which he enforced it, that excited the admiration of the Jewish people. 'For beside,' says Lightfoot, 'his divine truth, depth, and convincing power, they had never before heard any one discoursing with the independent authority, that he did. The scribes borrowed credit to their doctrine from traditions, and the fathers of tradition: and no sermon of any scribe had any weight or value, except they could add such words as these, "*the Rabbins have a tradition*," or "*as the wise men say*;" or, in general, they would refer to some traditional oracle of the same nature.'

As an illustration of this, it is said of Hillel, one of the great teachers of their law, that 'he was a great man, and taught truly;' but after he had been expounding on a certain disputed subject, it is added, 'although he had discoursed on that subject all day long, they would not, and did not, receive his doctrine until he said at last, 'so I heard from Shemaia and Abtalion,' who were famous men among their doctors.

Now there was nothing, for which the Pharisees, as a sect, were more distinguished than for this reliance on the authority of their ancient teachers. The opinions, or observances, founded on these traditions they even preferred to the law itself. Their washing their hands before meals, which they exalted into a religious duty; their refusal to eat with Gentiles, or even with Jews employed by Gentiles, such as the tax-gatherers, whom they called sinners; their fasts; especially those on every Thusday, when according to them, Moses ascended Mount Sinai, and on Monday, when he is said to have descended; their enlarged phylacteries, or pieces of parchment, inscribed with passages from the law, and ostentatiously worn on their left hands, and on their foreheads; these, and many other observances were founded on mere tradition.

Therefore it is, that our Lord in refuting the errors of the people, so frequently opposes his instructions to these 'traditions of the elders.' 'Ye have heard that it was said by them of old time, or by the ancients:' or, as some translate it, 'to them of old time. *But I say unto you.*' And it was doubtless this superior dignity and authority, as well as the simplicity and grandeur of the truths, he uttered, that astonished his own countrymen; and made even the Roman officers excuse themselves to the Pharisees for not apprehending him, by confessing the power of his words, '*Never man spake like this man.*'

BIOGRAPHICAL.

MRS. HANNAH LINDSEY.

In our last Register, we presented to our readers part of a memoir of this excellent Lady, by her friend Mrs. Newcome Cappe. But our limits compelled us to pause at that interesting period, of her history, when, with her husband, she quitted the scenes, which time and habit, and numerons friendships had made dear to them, resigning their temporal prospects within the church, of which he had for many years been the faithful minister, to enter upon untried and arduous labors, which involved, as will be seen, the most painful sacrifices.

Of her sentiments and conduct at this period, Mr. Belsham, the successor of Mr. Lindsey in Essex Street Chapel, and for many years her affectionate friend, as well as pastor, thus writes in a sermon preached on the occasion of her death.

But the great trial now approached. Mr. Lindsey, after a struggle of ten years to reconcile his mind to continue in a profession, to which he had from his infancy been devoted, for which he had been educated, and to the duties of which he was fondly attached, in the exercise of which he possessed every earthly comfort, was universally respected, affectionately beloved, and eminently useful, his ingenuous mind being no longer able to dissemble to itself the gross impropriety of conducting a form of public worship, and of constantly rehearsing the most solemn invocations in which the minister meant one thing and the congregation another, came at length to the virtuous and honorable resolution of resigning his preferment for the sake of truth and a good conscience.

This was a severe trial: and that circumstance which gave the greatest uneasiness to this truly Christian confessor was the thought of reducing the beloved companion of his life and fortunes, who had hitherto lived in respectability and affluence, and who had experienced none of the hardships of a straitened income, to a state little short of absolute indigence. For, it having been the conscientious practice of this exemplary parochial minister to lay out for the benefit of his parishoners the whole of that income which he received from them, nothing was left for future subsistence but the small sum which he might be enabled to raise from the sale of the larger part of a valuable library, and a small quantity of family plate. And though they could hardly expect to have been deserted by so large a proportion of those who in the day of prosperity called themselves friends, it was at the same time out of the reach of all calculation to divine, that they should in so short a time meet with such liberal and effectual support from persons of high respectability and affluence, whose very names were at that time unknown.

The prospect was altogether dark and doubtful. And it would have been pardonable, if female sensibility and delicacy had fainted under the trial. A person whose principles were less deeply rooted than those of Mrs. Lindsey, whose intellect was less vigorous and whose fortitude was less firm, would probably have been overcome in the conflict; and by the moving indications of regret and despondency if not by the bitter epithets of irritation and reproach, she might have disquieted the spirit though she might not have shaken the resolution of the champion of truth. Very different were the temper and conduct of this Christian heroine, then in the zenith of her days and in the secure possession of all that could render life useful or desirable. Far from expressing disapprobation of this extraordinary determination, far from exerting her influence to dissuade the virtuous confessor from taking a step which would at once reduce him from affluence to poverty, and would expose him to the scorn and indignation of the unprincipled and unfeeling, she at oncee entered into all his views, she applauded the generous purpose of his heart, she encouraged, comforted, animated him, and if possible even went before him in the career of Christian glory. 'She is, has been, and will be a great comfort and support, and will act this, as every other part, like a true Christian, for such only she seeks to become.'

So writes this virtuous confessor to an intimate friend a few weeks previous to the resignation of his living. And though in addition to the sacrifice of affluence for poverty, and of society for desertion, it cost her dear to quit the vicinity of an indulgent mother, and to incur the resentment, for so it proved, of him to whom she had been accustomed to look with filial veneration, she made light of all, and with a magnanimity of spirit which Christian principles only can inspire, in the depth of win-

ter she quitted a warm and comfortable home, and accompanied her venerable consort to the great metropolis, not knowing what would befal them there: and with little which they could call their own but the treasure of a good conscience, they placed their confidence in the providence of God.

It is said, and I believe truly, that upon one occasion the fortitude of this excellent woman deserted her, and that in the near prospect of privations and difficulties she gave vent to emotions of sorrow and regret. But the whole was momentary, and it passed away like a summer cloud. I mention this not as any disparagement to Mrs. Lindsey, but to show that even the strongest minds, under the influence of the best principles, are not at all times uniformly vigorous: that they are sometimes surprised into indiscretions which in calmer moments and upon better recollection they disapprove: and that human nature in its best state is human nature still. But I mention it chiefly because it is a circumstance which opens, illustrates, and even exalts the character of this excellent person. It shows that her conduct originated not in a stupid indifference and insensibility to the number and value of the blessings which she resigned, much less in any fanatical contempt of life and its enjoyments, but in a deep and commanding sense of duty, and a supreme desire to approve herself unto God. The magnanimity of this excellent Christian was not feigned, but real. It was not stoical apathy, but true greatness and dignity of mind.

And in this respect she followed the example of her great Master; who in the near prospect of his bitter sufferings was oppressed with sorrow and dismay, and prayed earnestly and repeatedly, but with profound submission, if it were possible, to be saved from them. And he was heard so as to be delivered from his terrors: and though not excused from drinking the unpalatable cup, he was enabled to pass through the painful scene with unexampled fortitude. Thus leaving to his faithful disciples, in all succeeding ages, a highly finished pattern for their imitation in the season of alarm and trouble.

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RELIGION ESSENTIAL TO MORALITY.

We do not like the manner in which we sometimes hear religion spoken of in respect to the aid it affords to morality. It would seem that many are not aware of what the latter owes to the former. Much is said of substitutes for religion in this regard. We are told of conscience. But what is conscience, without religious education? What is it when not enlightened, quickened, and sanctified by divine truth? We are told of natural sympathy. But this, at the best, can affect only the social virtues, and even for these what could it do without religion? It is not always that we love our fellow men because we find them truly amiable. It is often because we feel it our duty to love them that we can deem them so. But whence comes the sense of this duty, but from the principles of religion? We are referred to human laws as sufficient for the maintenance of good morals. But without religion wholesome laws would never have been framed; or if they would, they could not be supported without it. Imagine it otherwise, however. We may then remark on their necessary limitations. There are many offences, which the best human laws can never reach, but which, unless in some way prevented, would render society intolerable. Nor only so. What have they to do with men's thoughts and private sentiments, which it is so important to regulate and make holy, and over which it is religion alone, that can exercise an adequate control? We are reminded of public opinion. Yet who does not know that it is religion which has given to it the salutary power it exerts among us? Take away this, and public opinion would again be what it is in pagan lands. It would tolerate the worst vices. But suppose that it would remain as it now is. Consider how many there are in every community who are not affected by it. How many gain its applause by pretending to be what they are not. How many, too, do well, whose walks of life are so obscure as to deprive them of all regard to it. Another power is needed. It is that of religion, which goes behind the mask of hypocrisy, carrying its sanctions to the soul, and which accompanies the humblest in their narrow course, rewarding their smallest and most secret services, if sincerely done, with satisfactions which the world can neither give nor take away. But knowledge, civilization, refinement, it is said, can afford to morality all the support it needs. To this we might say that it is true religion, which is, and always has been, the most efficient instrument in the progress of civilization, knowledge and refinement. But not to insist on this, we affirm that in proportion as these prevail, religion is more and more needed; and for the following reason. The farther a people have advanced in these respects, the wider are the distinctions between the different classes of that people. In barbarous nations there is scarcely any disparity of rank known. In civilized nations this disparity is great. There are the rich and the poor; those of illustrious descent, and those of obscure birth; those of weakness and those of power. The influence of some such restraint as religion imposes, must, therefore, be more necessary in the latter state than the former. Without it, what would there be to prevent the poor and abject from rebelling against those laws, whose operation tends to preserve, if not to widen, the distance between them and such as are above them? And on the other hand, what but religious principle would be sufficient to moderate the pride of wealth and power, and to prevent the rich and the strong from oppressing the poor and the impotent? Some further remarks on this subject we defer to another occasion.

THE SEAMEN'S CHURCH, IN METHODIST-ALLEY.

It is known to many of our readers, that for some time past, a church has been opened for seamen in the north part of the city; and that the Rev. E. T. Taylor has been zealously engaged both in public and private labors among them. Several gentlemen associated for the purpose, by the name of the 'Port Missionary Society,' have been desirous of purchasing the building, they have thus improved, which was formerly occupied as the 'First Methodist Chapel' in Boston; and the local situation of which has been found, with the experience of a year, to be altogether favorable. Their efforts in obtaining subscriptions have met with an encouraging success; and we trust, that whatever may be yet wanting may be speedily supplied, so as to enable them to carry this desirable object into effect.

We can speak with a still greater satisfaction of the interest, which has been excited among those, for whose spiritual benefit this building is designed. Large and attentive audiences, chiefly of seamen and their friends, have thronged to the chapel, particularly in the winter season, when they are most at home, and, by this and other ways, have expressed great satisfaction in the privilege, afforded them. They accept with a cordial gratitude both the public and the private services of their minister, whose early pursuits have given him a familiar acquaintance with the feelings, habits, and characters of his hearers; and which, with an hearty concern for their welfare, has made his instructions peculiarly acceptable.

We add, what indeed we cannot but regard as a vital consideration, essentially connected with the prosperity of this church, that there is no sectarianism or exclusiveness in the doctrines inculcated, or in any part of the system, here pursued. Whoever desires to hear the truth is welcome; and whoever professes, that Jesus is the Christ, and lives accordingly, is counted worthy of all the privileges of a Christian. The strain of preaching, we believe, is at once serious and liberal; adapted to the wants, condition, and characters of those, to whom it is specially addressed. And, though we perhaps hear too much of what is sometimes boasted of the openheartedness and generosity of seamen, yet, undeniably, an affectionate, considerate mode of address will most readily make its way to their hearts; while an angry denunciatory tone, too often affected under the sanction of an exclusive theology,—to say nothing here of its total repugnance to the truth and love of the gospel,—is precisely that which will most effectually disgust and repel them.

No true Christian will fail to cherish a deep interest for this class of his fellow-creatures.—Their numbers, their dangers, their temptations, their privations, and wants will often be present to his benevolent heart. And while, at home, in the security of his dwelling, in the bosom of his family; rejoicing in his peaceful sabbaths and all the glad associations of holy time, he will think 'of them, that are afar off upon the sea.'—He will be pleased to make their returns more joyous by connecting it with the return of privileges, of which *they* best know the value, who have suffered the suspension or the loss. He will experience a sacred pleasure in aiding their gratitude to the God of their salvation, 'who has brought them in quietness to their desired haven.

We therefore commend this object to the good efforts and prayers of our friends. And we feel a particular gratification in its progress, as, besides its own importance, it affords us a welcome opportunity of uniting our humble endeavors with a class of our fellow Christians, who for many reasons are entitled to our respect; especially as in their Catholic and unpretending spirit; in the simplicity, self denial, labors and exemplary lives of many of their teachers, we recognize, with Paley, the distinguishing graces of the primitive disciples; concerning whom it was said—and would that it might be said now, of all,—'Behold! how these Christians love one another!'

CHAPEL FOR THE POOR.

The chapel for the Poor, in Friend street, erected by the liberality of subscribers, is fulfilling its benevolent design, to a degree which must be gratifying to every friend of pure religious instruction. This is not the proper place to detail the evident good effects, which have resulted from it. We may, however, remark, that the apprehensions of some liberal Christians, that it might become in the hands of an able and interesting preacher, an attraction to the gay and the curious, or a new resort to persons, whose circumstances enable them to receive religious instruction elsewhere, to the exclusion of those for whom it is more particularly designed, have been proved groundless, by ten months decisive experience. It is now usually occupied as fully as ever, by the very classes of persons for whom it was projected; the interest and attendance is in no degree diminished; and often have the steps of the vagrant stranger to all religion, been there attracted to seriousness, self inspection, and visible improvement of habits and religious feeling.

We regret to learn that this valuable establishment is not yet entirely paid for. The land and building cost together, $3200, which was considered low; and when the sum of $2700 had been obtained by the exertions of a soliciting committee, it was thought advisable to make the purchase, in reliance on the liberality of the community, to fulfil it. The unpropitious state of commerce discouraged further applications; and the trustees of the building are now embarassed, with a debt of $500, which must shortly be discharged. We cannot believe that the good feelings of the affluent in this community, will permit them to suffer this building to be again sold, and all its advantages given up for so small a deficiency. We know of no present object, where beneficent donations can be better bestowed, and we would respectfully suggest to all the friends of religion, who may have been providentially exempted from the embarrassments of the time, to make their voluntary offerings in this cause. The Treasurer, Mr. J. P. Blanchard, at the Eagle Bank, will gratefully receive any contributions to this object, which, however small, will entitle the donor to a proportional interest in the institution.

BOSTON SUNDAY SCHOOL SOCIETY.

We have pleasure in frequently referring to this useful society. Its quarterly meetings, we are happy to find, are attended with increasing satisfaction. The one held last Wednesday evening, at Franklin Hall, seemed to us uncommonly interesting. The subject discussed was, 'how far is it desirable and expedient to use catechisms and manuals in Sunday Schools?' Different opinions were expressed, and many very valuable suggestions offered, which we hope to be able, at another time, to record for the benefit of such of our readers as are occupied in Sunday School teaching. The meeting was addressed by Hon. Jonathan Phillips, the President of the society, Messrs. F. T. Gray, and Dr. Flagg, the Secretaries, Rev. Messrs. Palfrey, Parkman, and Ripley, and Dr. Davis, in a manner which showed that the question was one of importance, and which induced in us the wish that the discussion of it might not be confined to such occasions, but that all who feel an interest in Sunday Schools, and who have had opportunity for gaining wisdom on the subject, either from observation or experience, would favor us with their views for the purpose of communication through the press. A great benefit, we conceive, might be conferred on Sunday Schools, by complying with this request, at the present time, as information, in regard to this particular, is much wanted by those who are engaged in these excellent institutions.

VISITATION OF THE PUBLIC SCHOOLS.

The present week is that of the annual visitation of the public schools in this city. It is an anniversary in which a large portion of the inhabitants feel a deep interest. To the Latin and High Schools, and the nine Grammar Schools, it is an occasion similar to what Commencement is to the University. They are attended by full auditories, composed of the various branches of the city government, the parents and friends of the pupils, and the strangers of distinction who may be in the metropolis and vicinity. Most of these schools have been for some time past in a constant progress of improvement, and it seems to be the general conviction that the exercises at no former anniversary have been equal to those of the present year. The chief exhibition began at 8 and closed at 3 o'clock on Wednesday; after which about five hundred persons, including the scholars, (six from each of the schools) who had been the successful candidates for the Franklin medals, dined together at Faneuil Hall. No one, we think, could have been a witness of the scenes of that day, without being convinced that the impressions they produced were salutary, nor without sentiments of unfeigned gratitude to God for the literary and moral distinctions of this portion of New England.

ASYLUM FOR THE DEAF AND DUMB.

The institution at Hartford, Conn. for the instruction of the deaf and dumb, has deservedly attracted much of public attention during a few past years. It has been the happy instrument of awakening to intellectual life and happiness, a great number of our fellow beings, who were before virtually lost to themselves and the world.

From the last report of the Directors of this institution it appears that 279 different pupils have received instruction there, of whom 157 were males and 122 females. Of this number 116 were born deaf; 209 of the pupils have been supported wholly, or nearly so, by public bounty. This fact, which shows that a large proportion of mutes among us are found among families in indigent circumstances, agrees with the European statements in regard to the same subject, and presents a strong argument for the benevolent efforts of individuals, as well as the bounty of the public, for the support of such institutions.

CRITICAL NOTICES.

THE CHRISTIAN TEACHER'S MANUAL, *designed for Families and Sunday Schools; for August*, 1829. Vol. 3. No. 4. Boston: published by LEONARD C. BOWLES.

This last is an excellent number of this little work: better adapted to its object, and more instructive and interesting than some others that have recently appeared. The 'Dialogue on Faith,' with which it commences, is a clear and simple explanation, by a mother to her daughter, of a subject of some difficulty, and which few children are taught thoroughly to understand. The dream, with which it is concluded, is a pleasant illustration of the whole; and will be read with the greater interest, as being, we have heard, the relation of an *actual* dream.

In the 'Sunday Evening' may be found an useful specimen of the manner, in which that valuable portion of time, that season of religious leisure, may be employed by parents *at home* in the instruction of their children. In the third article, which is a continuation of preceding numbers, will be found some excellent remarks on the evidence for the authenticity and genuineness of the writings of the Old Testament, with a brief reference to the distinguishing traits in the character and style of the different authors. We recommend these numbers, particularly, to those teachers of our Sunday Schools, who wish to collect within a little space what is most important upon these topics; or to qualify themselves to give judicious instruction upon them to their pupils.

There is nothing, however, that pleases us better in this 'Manual,' than the 'Story for little Children.' It is exceedingly simple and beautiful. It exhibits in a lively manner the evil of disobedience and the sorrows, that come with it: the beauty of fraternal affection; the importance of habits of attention, or observation, as increasing knowledge, and supplying relief in difficulties. And especially does it show, how sustaining and delightful are the thoughts of God's paternal Providence, and of his presence to us in our fears and troubles. We have already had opportunity to remark how agreeable and instructive this little story may be made, to even the youngest children of a Sunday School.

The number closes with an extract from Müller's Universal History, in which, we were sorry to remark some material typographical errors, as *noticed below*;* and with two pieces of poetry, one of which is a beautiful version of the 147th Psalm; the other, from Philadelphia, is, as we understand, the production of a very youthful pen.

* The reader will please to correct the following errors of the press in No. 4, Vol. III. of the 'Christian Teacher's Manual.'

Page 144, line 17th, read *Müller's* instead of *Willer's*. Page 145, line 14th, read *even* instead of *ever*. Page 146, line 11th, read *polytheism* instead of *holy theism*.

ANNOTATIONS ON THE NEW TESTAMENT; *compiled from the best critical authorities, and designed for popular use.* By J. P. DABNEY. Cambridge. pp. 560.

This work, which we have frequently remarked upon with approbation, as the successive numbers of it came from the press, is now completed. A perusal of the whole in connection, has convinced us that the commendations we have from time to time bestowed on the separate parts, were not extravagant. We by no means assert that it is all that could be desired, as a popular commentary on the New Testament; but we have no hesitation in saying, that there is not another volume in the English language, of the same size, from which the unlearned student of this portion of the sacred writings, can derive so valuable assistance in his biblical inquiries.

No apology can be deemed necessary on the part of the true friends of scriptural truth for being anxious to extend as widely as possible such impressions, respecting the faultiness of the common Translation of the bible, as the following remarks, from the author's Preface, are adapted to produce. "He has known no impediment," he says, "in the prosecution of this work, like that growing out of the necessity forced upon him, of taking, as the basis of his labors, the Received or Public Version. He was wholly unsuspicious, when he began, of the extent of the mistakes, which the negligence, prejudice, or ignorance of its authors, had created. Upon these, as they have multiplied, he has felt, here and there, constrained to animadvert. What comparative facility and abridgment of his task would have been found, (had the case permitted) in substituting for it, the versions of Newcome or Wakefield; or of (on the Hist. Books) Pearce or Campbell! Whether any other European translation, so indifferent, has chanced to attain the same consequence and authority, may well admit of a doubt. The mention of the prejudices, which disfigure the Common Version, brings to mind, the animadversions of Campbell upon Beza, in the same particular. What then must be the condemnation of our Translators? They were (by general admission,) the obsequious imitators of Beza in there own work, whose single authority sometimes outweighed in the scale, that of the learned world beside; and engrafted on the stock of his doctrinal prejudices, which they partook, local and temporary ones of their own. In connexion with the charge of *ignorance*, it is well to add the remark of a biblical orthodox friend, (than whom no one has for years been more assiduously occupied in these studies,)—That the authors of our version seem often not to have looked into their grammar or lexicon, and (in despite of the professions of their title-page,) to be little else than the Translators from Translators. Even where they appear to be exempt from this censure, praise is not to be inferred, as a necessary consequence. The leading, characteristic fault (if any such) of this version, is its servility to the letter of the Greek. Doubtless, there is an opposite error; and into this, Wakefield not unfrequently falls. But the process of our Translators would seem literally to have been,—(let not this be thought caricature)—duly to seek out, in the lexicon, each word of the original, and to place, after the manner of the tyro, the first meanings there found, side by side, till the sentence was complete. What result the aggregate might show, as to construction or sense,—this they left to those who came after them, as being no part of their province. That variety of meanings, which the most esteemed philologists and critics now sanction, as deducible from the same word, was clearly very foreign from their thoughts; and perhaps (in their reverence for God's word) they might deem all exercise of the judgment on the literal result from a Greek passage, criminal; even so much as was necessary to shape it into propriety and sense."

A DISSERTATION ON INTEMPERANCE, *to which was awarded the premium offered by the Massachusetts Medical Society.* By WILLIAM SWEETSER, M. D. *Professor of the Theory and Practice of Physic in the University of Vermont.* Boston: Hilliard, Gray, & Co. 1829. pp. 98.

We notice this pamphlet because it deserves to be known beyond the professional circle, to which its title might seem to indicate that it should properly be restricted. We think it a very valuable production, and one that is calculated to produce incomparably greater benefits in an intelligent community, than most of the declamatory addresses that have been so much lauded in some of the public papers. It bears throughout the marks of truth and soberness; yet, so appalling are the views it gives of the dangers and evils attendant on the use of ardent spirits, and coming as it does from a member of the medical profession, who would not hazard his reputation by exaggerated statements, we do not believe that any one, not much conversant with the subject it treats of, can arise from the perusal of it, especially if he have accustomed himself to the habitual drinking of distilled liquors, however moderately, without shuddering at the thought of his past exposures, and taking immediate steps to place himself beyond the utmost reach of so insiduous and deadly a foe to his health, virtue, and peace.

ORIGINAL COMMUNICATION.

[For the Christian Register.]

CHILDREN'S BOOKS.

MR. REED,—We cannot but think it important that the new books which are now so frequently published for children, receive some notice in our literary journals and other periodicals, though it be but a brief one.

There has been, and is still much said about the want of books for the supply of juvenile libraries; and if reference be had to the number of *good* books or such as are worthy of a place in such libraries, the remarks are not make without good reason. But the recent increasing desire to furnish something new for infant and youthful readers, has been the cause of no small degree of evil already; and unless some suitable efforts are made to prevent its increase, we conceive it will soon be productive of a much greater.

The presses in different parts of our country are literally showering forth their tens of thousands of children's books, of which, to say the least three fourths are useless trash, and a great proportion of them calculated to produce unfavorable and injurious impressions on the mind of those who read them. But while the demand for even such books, is great, and increasing, we cannot be surprised that those who live by book-making and publishing, should strive to supply it. They are not concerned in determining what ought to be the character and tendency of the articles they are sending into the market. They are not to be blamed because they do not first consider the moral effect which a book is to have on the minds of our children. No, if we do not care sufficiently what we purchase, or what our children read, provided they can be supplied with something new, something which will help them to while away an hour, then the blame is ours.

The demand for books is created by those who read, and if children are allowed, and even encouraged to read indiscriminately whatever may be published for them, there will be but little reason to expect they will receive much improvement from such a course, though there is great danger of their acquiring tastes and habits which will operate as a lasting evil.

If a book is worthy of a place among such as should be selected for the instruction and rational entertainment of children, it is also worth the while of a parent, guardian, or instructer to read it first. If it should not prove fit to be put into the hands of a child, how much more desirable is it that it should first pass under the eye of a prudent and judicious adult.

Those who have the charge of selecting books for children, can hardly be too scrupulous in the performance of this task; nor can they duly estimate the amount of good they do by a faithful discharge of this duty, or the magnitude of the evil which may result from a careless or imperfect performance of it. If it is of great consequence that parents should be particularly cautious in choosing instructers for their children, it is of equal consequence that they should examine with the utmost care the books which they will be likely to read; those full and inviting springs from which the young are so liable, either openly to draw forth moral nutriment and health, or secretly imbibe poison and disease.

For the purpose of aiding those who have this important task to perform, we believe nothing would be of greater service than faithful reviews of children's books from the pens of those who are best qualified for the task, those who are engaged in educating the young, those whose situation and employments lead them to feel most sensibly the great value of correct and early instruction. Such are the educated parent, the every day teacher, the Sunday school instructor, the Christian minister.

It is not enough, or rather it is not right, that these books should receive merely a pleasant notice from some one or two of an author's friends, setting forth as exquisite every thing that is at all worthy of commendation; with here and there a brief remark pointing out how the book *might have been made a little better*, and showing at the same time the reviewers *candour* and *impartiality*; (for these must be shown in some way, because every body who feels any interest in the case knows who the reviewer is, or may know, if he will take a little pains to inquire;) this, we repeat, is not enough, these books should be reviewed fairly and honestly and with great plainness. This should be done in duty to those for whom they were written. It is a matter of too much moment to be meddled with inconsiderately, to be treated slightly, or engaged in for any personal or interested motives.

Authors are not more likely than other persons to discover their own faults, and they are not likely to correct them unless

they are pointed out and shown in a true and strong light. If they are in this way treated with candor and kindness they will thank their reviewers for it, and improve by it, if they are capable; and the good thus obtained, will be enjoyed by no one more than themselves. If they are not capable, if they must write poor books or none, the sooner they are made sensible of it, the better it will be both for writers and readers.

In connexion with the above remarks, we wish to notice briefly a small book lately published by Wait Green & Co., an 18mo. of 100 pages, entitled

THE TALISMAN, *A Tale for Boys.* We know not the author, or whether it is from the pen of one who has produced any thing of the kind before. It is rather a singular book. We cannot but view it as a favorable evidence of the writer's ability to be useful in this department of literature, and we welcome it as a harbinger of good things to come; for it presents an assurance that the author is able to do more, and to do better: we say *better*, because of the faults, for there are passages in it which had much better have been omitted.

The book, as a whole, is superior to most of the kind that have lately appeared. The design, or subject of the story, indicated by its title, is a happy one. It is writen in a pleasant style, and there are parts by which the reader will be much interested, and in which much good instruction is given. We allude here to those in which the maternal character of Mrs. Courtland is discoverable, rather by the account given of the manner in which she fulfilled her duty to her son, than by any attempt to describe the excellence of a parent; and to the description of Frank's reception by Mr. and Mrs. Reed, at the boarding-school, and their treatment of their pupils in the family. This is a part worthy of being read and remembered by all teachers of youth under similar circumstances.

We have said there are faults in the book. These we shall briefly but plainly mention. There are some grammatical errors, and too many hard words. The latter is a fault which is too common with the writers of children's books. Some of the dialogues are rather too light and uninteresting to accord with the general style of the book.—We think the character of such a parent as Mrs. C. is represented to be by the general tenor of her instructions to her son, would be much diminished in the view of almost any young reader, by the following remark to Frank, on the subject of his going away to school. 'I think you are such a sensible child, that you will content yourself to remain, if it is important to your education that you should do so.'

When some of Mr. R.'s scholars were about to engage in a piece of amusement which had been forbidden them, and others refused to join, one of the party is made to reply—'Move off with your five righteous, they can't save the city.' p. 47. All allusions to the scriptures or quotations from them used in this manner, we think are productive only of improper feeling and unfavorable influences.

The first paragraph on the eighty first page, we esteem highly objectionable, as adverting to clerical character and duties in a manner which can produce no other than injurious impressions on the mind of a child.

Another, and the last passage we shall notice, occurs on the eighty second page, in continuation of the topic to which we have just alluded. 'If the parson should come out, and find the horse had walked off, he would only go back and make the old ladies another sermon, which would be so much the more for the good of their souls.'

We are not a little surprised that the author of the Talisman, (particularly if a parent?) should have written such a passage, or that if written, it should not have been erased from the first proof-sheet. The Juvenile book writer assumes the office of a moral teacher, and should, we think, feel bound to guard against any expression which will be likely to blunt the moral sense, or shock the moral feelings of a child.

Parts of the book, like these we have quoted, (though few for we think we noticed them all,) have still left an impression, which will prevent us from feeling that desire to put it into the hands of children, which we should have felt, had it been free from these faults.

The mechanical execution of the Talisman is very neat and appropriate, with the exception of the the frontispiece, which is a miserable specimen of lithography, containing a group of figures intended for boys, but in which the lines of a human figure or feature are scarcely to be found; and the trunks of the forest-trees, there represented, bear but a slender comparison to the army of the boys that are leaning against them.

We do not make these remarks with the view to find fault with the publishers of the Talisman particularly, for none have made more laudible efforts than they, to furnish such books in a deserving style; but because the idea that any picture will do for a child's book, is still too common an error.—If pictures are used, they should be good ones. In the present state of advancement in the arts which are subservient to this object, if it were right to disregard the improvement of knowledge and taste in children concerning such things, there is no apology for using inferior productions. If cheapness must be an object in the case, a well executed and spirited wood cut is much preferable to a poor copper engraving, or a blurred and badly drawn lithographic print.

S. T.

DOMESTIC SUMMARY.

Mill Creek. Since this creek has been partially filled up, complaint has been made of it as a 'grievous and intolerable nuisance;' as the tide no longer flows through it to carry away whatever is offensive.

An appropriation of $3500 was recently recommended by the Mayor, for the purpose of extending the common sewer, and filling up the creek.

In the common council a report was accepted which recommended extending the sewer, and filling up the creek, to be used as a street. Previously to any effectual measures for remedying the evil, the Grand Jury found a bill of indictment against the city for this nuisance, on the testimony of physicians and other persons.

Commencement. The annual literary exhibition at our University, will take place on Wednesday next, at Cambridge. The exercises will commence at ten o'clock. On Tuesday, the day preceding, the inauguration of the Professors of the Law School,—Judge Story and Mr. Ashmun,—will take place.

On Thursday A. M., the competitors for the Boylston prizes will declaim; which will be followed by the usual exercises before the Phi Beta Kappa Society, consisting of an oration by Rev. Mr. Francis, of Watertown, and a poem by Charles Sprague, Esq. of this city.

First Church in Salem. Agreeably to the notice in our last paper, appropriate services were performed at the First Church in Salem, on Monday afternoon, in commemoration of the establishment of the church, just two centuries before.

The services commenced with an anthem and a psalm. Prayer was then offered by Dr. Prince the venerable senior pastor of the church, who has sustained the ministerial office there but a few weeks short of half a century. A hymn was then sung. 'After these introductory performances,' says the Salem Gazette, 'an exceedingly interesting and impressive discourse was pronounced by the Rev. Mr. Upham, junior pastor of the First Church, from Psalm 78, 1st to 7th verses. The fixed attention and perfect silence of a very numerous audience during the delivery of it, which occupied more than two hours, attested the intense interest which the speaker communicated to his subject.'

An abstract of some length, of Mr. Upham's sermon, is furnished in yesterday's Gazette, which was received too late to be copied this week. We give the following brief sketch from the Essex Register of Thursday.

'He gave a very interesting sketch of the characters of several of the earliest and most distinguished Ministers of the Church—Francis and John Higginson, Roger Williams, and Hugh Peters. Of the last named, his sketch was full, and possessed a peculiar interest, from the impressive and eloquent manner in which the speaker vindicated the character of this distinguished martyr in the cause of civil and religious liberty, from the unjust aspersions which have been cast upon it by English Historians and others. The second part of the discourse, was principally occupied in discussing the constitutions of Church Government.'

The concluding exercises were two hymns, prayer by Dr. Flint, of the east church, and the benediction by Dr. Prince.

Murder. The Daily Advertiser of Friday gives the following statement;—

'A child about two years of age was inhumanly murdered in Springfield, last week. A fellow about 17 or 18 years of age, took the child into a piece of woods, where after beating out both of its eyes and stamping upon it with his feet, left it. The child was discovered about 12 o'clock at night, horribly mangled, and has since died. This brutal murder was committed upon the child in consequence of hatred towards the father.'

To persons possessing the common sympathies of men, it is difficult to realize that any one at the age of only 17 or 18, and who had enjoyed any of the moral influences of New England, could have become so thoroughly abandoned as to commit this horrible deed. The fact furnishes a new and powerful motive to vigilance and faithfulness in the duty of parental discipline, and of increased activity in extending the influence of well regulated Sunday Schools, and in promoting generally the moral and religious instruction of the young.

Railroad from Boston to Brattleboro. A correspondent, who signs himself a 'petitioner' for an act to authorize the above work, states that the inhabitants on the route which he designates are willing to *give* the land, granite, earth, timber, boards, &c. that title deeds are left on the route and will soon be executed, and the road staked out five rods wide. The distance is 112 miles; it is proposed by this writer to raise $1,000,000; for which books will be opened in Boston, and the towns on the route, viz. Brighton, Watertown, Waltham, Weston, Sudbury, Stow, Bolton, Lancaster, Leominster, Fitchburg, Ashburnham, Winchendon Village, Athol, Royalston, Orange, Ervings, Grant, through Vernon, across the Connecticut to Brattleboro. *Centinel.*

Accident. The bridge across the river at Lisbon, Me. gave way on the 8th inst. and a team with three yokes of oxen, laden with boards, were precipitated into the stream. The driver, Mr. Weems, was instantly killed by the falling timbers. A gentleman was passing the team when the bridge gave way, with a wagon and two horses, who were also precipitated into the stream. One of the horses was killed, but the driver escaped unhurt.

University of Vermont. The commencement at the institution at Burlington, took place on the 5th inst. Six students received the degree of A. B. and thirteen that of A. M.

The Courtland, N. Y. Observer states that the Auxiliary Bible Society of that county have resolved on raising $1000 a year, for two years, to aid in supplying every family of the United States with a Bible.

Tobias Watkins. This gentleman has been long before the Court at Washington, on trial for the charge of defrauding the government. The following is stated in the late papers as the result.

In the indictment for 750 dollars: Fined $750 and be imprisoned for three calendar months from this 14th day of August, 1829, inclusive.

In the 300 dollar case: Fined $300 and be imprisoned for three calendar months next following the termination of his imprisonment under the sentence in the preceding case.

In the 2000 dollar case: Fined $2,000 and to be imprisoned for three calendar months next following the termination of his imprisonment under the sentence in the next preceding case for $300.

The prisoner was then re-conducted to jail; and the Court was adjourned *sine die*, after a most laborious term of more than three months duration.

Anti-Newtonian Theory. The Indiana Journal gives an account of a new theory on the causes of the motions of the planetary bodies of the solar system, which has been recently advanced—by John Richardson, Esq. of Illinois, and explained and defended by him in a lecture in that place (Indianapolis.) This gentleman has published a book on the subject, in which he endeavors to show 'that the universe moves by the principles of the laws of attraction and repulsion.' The author proposes to deliver lectures as extensively as may be found convenient in further illustration of his system. A gentleman who appears to have given attention to the subject, in a letter to Mr. Richardson, says, in the course of his remarks, 'The agency which your system gives to electricity in the solar regions, fully proves that the science of astronomy will be much indebted to your labors.' Another gentleman says, 'Your system has so much of simplicity, that the philosophical world will be much to blame if they thrust it from them without a candid examination; and it recommends itself, by being based on the operation of causes so well understood as electrical attraction and repulsion.' Alluding to the office assigned to electricity by this theory, this gentleman says, 'your system appropriates the most powerful known agent to the most grand, and to use a homely phrase, the most arduous operations in nature, subject to human observation.' 'Will it not occur to the philosophical mind,' says he, 'that this great and powerful agent (electricity) has never yet had ascribed to it operations commensurate with its energy and apparent universality of presence.'

School of Fashion A novel with this title, said to have been written by an English Countess has been reprinted in New York. The Daily Advertiser pronounces it 'flat and uninteresting in the extreme,' and says 'it might have been written by a Yankee lass of moderate capacity, who had access to the shelves of a circulating library.'

Dedication at Richmond. A new Presbyterian church was dedicated at Richmond, Va. on the morning of the 2nd inst. The Richmond Visitor and Telegraph says,—'dedicated to the service of *Jehovah*, the *Father Son and Holy Ghost.*'

The Norfolk Beacon mentions the reception of a donation of two hundred dollars to the Norfolk Colonization Society, from a gentleman of Boston, whose name is not disclosed.

Advantage of Promptness. A merchant whose policy expired at 12 o'clock, called at the Insurance office at half past 11, and obtained a renewal of it. At 2 o'clock, the same day, his store and goods were reduced to ashes!—This circumstance occurred at the late destructive fire in Augusta, Geo.—What would have become of that man's fortune if he had thought it 'would do as well after dinner?'

Negro Insurrection. A gentleman who arrived in New York on Saturday morning last, from Georgetown, S. C. states that some days previous to the 7th inst. the whole military had been put in requisition and all the inhabitants were in arms to quell an insurrection of the negroes, the plot of which had been discovered in time to prevent the contemplated massacre.
Colombian Reporter.

Education in Germany. If the information given in a French paper on this subject be accurate, the lower orders of the German population are among the most favored in the world. It is said that the system employed throughout Austria for spreading instruction among the lower orders is attended with great success. In each village are schools, the masters of which are paid by government. No one is allowed to marry who cannot read, write, and show some acquaintance with arithmetic; and, under a penalty, no master can employ a workman who is not able to read and write. Small works on moral subjects, written with great care, are circulated among the lower classes. Hence crimes are extremely rare; and in the course of a twelvemonth scarcely two executions take place at Vienna. *Boston Courier.*

Marshal the Prince of Hohenlohe, who died lately at Paris, was not the worker of the miracles. Some of the American editors have confounded him with the clerical Prince. *Nat. Gaz.*

FOREIGN SUMMARY.

Latest from Europe. The packet ship Liverpool, which arrived at this port in 27 days from Liverpool, brings English papers to July 24th.

Important news has been received from the seat of war. New victories have been obtained by the Russians, Silistria has been taken with 256 pieces of cannon, 100 pairs of colors, and various other munitions of war.

It is stated in leters from Odessa that reports of negociations for peace are prevalent at Vienna, and that it was believed that hostilities would soon cease.

The Paris papers state that after the victory of June 11th the Emperor Nicholas had addressed diplomatic notes to the different cabinets of Europe, to protest that his wish was to conclude peace with Turkey.

It is said in other accounts that the principal demand of the Emperor is the free navigation of the Black sea.

It was expected that Choumla would soon surrender as its garrison was comparatively small.

It is stated in a letter from Bucharest that 'the Grand Vizier had sent two deputies to Count Diebitsch, and a report of a suspension of arms had transpired in the Russian camp, after their arrival.'

Greece. The latest accounts from the frontiers of Italy, which are to July 5th, say that 'according to the latest advices from Greece, by the way of Corfu, Athens has capitulated to the Greeks. It is believed that the meeting of the National Assembly is deferred till the negociations of the three powers with the Porte respecting the future destinies of Greece shall be terminated. There is no doubt, that if the choice of a head for the new States should be left to the Greek nation, it will fall on Count Capo d'Istria.

Thames Tunnel. At a late meeting of the proprietors and directors of the Thames Tunnel, the proposition of Mr. Vignoles, civil engineer, to complete the tunnel at a cost not exceeding £250 per yard, was acceded to, in consequence of the indisposition of Government to make any advance for the completion of this great national work. Mr. Vignoles engages to perform the remaining part of the excavation and brick work, to the opening at the other side, at a cost not exceeding at most £250 per yard, and give security for the performance of the contract by an advance of £5,000 of work, and security, by bonds, of £10,000, and a reserve of 15 per cent. from all payments for work done, till the whole be completed. Six hundred out of 1,300 feet have already been completed, and Mr. Brunel's estimate of the sum required to complete the undertaking, is £300,000.

Persia. The following account of the Ambassador of the Schah of Persia, to the Turkish government, will be read with pleasure by all who are interested in the progress of light and improvement in the East.

Sedi-Khann, or Sidy Khan, the Persian Envoy to Constantinople, and the Diplomatist whose daily interviews (of late) with the Turkish Reis Effendi, have awakened attention and interest, is the person alluded to in a recent publication, (M'Farlane's Constantinople in 1828.) The author, who was intimately acquainted with him at the Turkish capital during the summer and autumn of last year, describes him as a most gentlemanly and intelligent Oriental—as one who speaks the English language with fluency and purity, whilst he is well informed on all matters connected with England, and our vast connections in India, and passionately fond of every thing that has the merit of being English. These acquirements and predilections are attributable to the circumstances of his having been educated in his youth at a British school in India—to his having visited our country as Agent, of the Persian Prince, Abbas-Mirza—and to his friendly relations with many distinguished Englishmen, here, in India, and in Persia.

Sedi-Khann is an Armenian and a Christian, and by birth a subject of the Persian Monarchy. When he was in London, (about a year and a half back) he was known as Sedi-Bey; he has since been made a Khann, or Lord of the Empire, and has been honored with the Persian Order of the Lion and Sun. His influence over the mind of the hereditary Prince of Persia is said to be unbounded; and we may dwell on the circumstance with satisfaction, as the enlightened European ideas which he is known to entertain cannot but be advantageous in counsels and suggestions addressed to a comparatively uninformed and semi-barbarous ruler.

Sedi-Khann is a man about forty-five years of age, *extremely* active and persevering, even if compared with Englishmen or Frenchmen, or any other nations of Europe, and miraculously so if contrasted with his sluggish brethren of the east. Since his departure from England, he has twice performed the harrassing journey to and from Constantinople and the Persian capital. The precise objects of his present mission to the Ottoman Porte remain as yet in mystery.

Reform in the treatment of Turkish Ladies. Accounts from Constantinople, in the French papers, mention that the Sultan has achieved another triumph over Mussulman prejudice. He hath determined that the ladies of the empire shall adopt European customs. To set the example, the ladies of the imperial Harem and the wives of the Ministers have made their appearance in public, to the great astonishment of the Constantinopolitans, who could scarcely believe their eyes when they saw these hitherto invisible beauties promenading openly, in all the finery of Parisian millinary. The alteration of the rank of women in Turkey, would no doubt effect an important change in all the relations of society there, but the Sultan must be a bold man to attempt it.

Errata. In the article entitled 'What do Unitarians believe,' ten lines from the bottom of the 3rd paragraph, for *principles* read *principle.*

Last page 'Miscellaneous Selections,' under the head 'Newly discovered Medicines,' tenth line, for *or those maladies* read *on those maladies.*

NOTICE.

Notice is hereby given, that all those who may desire to enter the *Divinity School* in Cambridge are requested to make application to the Secretary of the Faculty before Commencement, and to join the School on Monday, August 31st.—Any who wish to have rooms at Divinity Hall, must enter their names at the Hall on or before the 22nd inst. S. WILLARD, *Sec'y.*

Cambridge, August 8th, 1829.

MARRIAGES.

In this city, Mr. William Jordan to Miss Lucy Lodge. By Rev. Dr. Jenks, Mr. Henry G. Arthur to Miss Anna S. Federhen.

In Cambridge-port, by Rev. Mr. Whittemore, Mr. Charles Livermore, of Brighton, to Miss Mary Sowdon Mason, daughter of Mr. Samuel Mason, of C.

In Charlestown, on Sunday evening last, by Rev. Mr. Walker, Mr. Nehemiah S. Pratt, formerly of Chelsea, to Miss Eunice H. daughter of Mr. Ebenezer Payne, formerly of Lynn.

In Braintree, Mr. Nathaniel Seaver Spear to Miss Lois Thayer.

In Taunton, Wm. Cooper, Esq. to Miss Mary M. Wilson, both of New York.

In Gloucester, Mr. Joshua Tucker to Miss Adelaide Young.

In New Castle, Del. Rev. Joshua N. Danforth, of Washington City, to Mrs. Jane Sanvier Whilldin of New Castle

DEATHS.

In this city, on the 14th inst. Mrs. Sarah Hall, of Portsmouth, N. H. wife of Mr. Vincent Hall, aged 33.

In Roxbury, Mr. Ebenezer Hersey, aged 48; Mr. Samuel M. Weld, 40.

In Scituate, Mrs. Deborah, wife of Capt. Melzar Merritt, aged 36; Miss Lydia Webb, 76.

In Brookfield, Mrs. Polly, wife of Rev. John Chase, aged 33.

In Standish, John R. Lowell, aged 15, and Lucy M. Lowell, 17, children of J. Lowell, Esq.

In Portsmouth, Sarah Ann Wilson, aged 8 years; Miss Joan Tuttle, 20; Mrs. Mary, wife of Mr. Mark Tucker, 39.

In Exeter, N. H. Nathaniel Adams, Esq. of Portsmouth, aged 73, Clerk of the Superior Court of Rockingham County; Mr. James Gilman. 29.

In Keene, on her return from Saratoga Springs, Mrs Mary, wife of Robert Means, Esq. of Amherst, N. H. and only daughter of Judge Dinsmoor, of Keene.

In Walpole, N. H. Dr. Jaaseniah Kittredge, aged 70.

In Warren, R. I. Miss Abigail Bradshaw, aged 80, a native of Lexington.

In New York, Mr. Silas Lee, aged 25, son of the late Samuel Lee, of Concord, Mass.

At Leghorn, June 10th, John Webb, Esq. senior partner of the house of John Webb & Co. Leghorn and Genoa.

At Liverpool, at the house of Mr. Gair, Mrs. Wainwright, aged 70, wife of Peter Wainwright, Esq. of Boston, and mother of the Rev. Dr. Wainwright, of New York.

At Edgeworth's Town, (Ireland,) May 7th, after a short but severe illness, William Edgeworth, Esq. C. E. son of the late celebrated Richard Lovell Edgeworth, Esq. Mr. E. was in the prime of life, possessed of a powerful and highly cultivated mind, guided by the purest principle; and whether as a man of science, or as an amiable and highly enlightened private friend, those who had the pleasure of his acquaintance must always respect his memory and regret his premature death. Mr. Edgeworth was employed by the General Post Office as an Engineer.

UNITARIANISM NO NEW DOCTRINE, *but genuine Christianity.*

JUST published and for sale by L. C. BOWLES corner of Washington and School streets, A Sermon entitled 'Unitarianism no new Doctrine, but Genuine Christianity,' delivered before the Unitarian Congregational Society in Rochester, N. Y. By REV. JAMES D. GREEN. August 22.

THREE NEW BOOKS FOR SUNDAY SCHOOL AND JUVENILE LIBRARIES.

WAIT, GREEN & Co. 13, Court street, have just published the following Books.—

"The Talisman," a Tale for Boys.

Little Edward, the Good Boy;

and a new and handsome edition of the Sunday School Hymn Book: price $10 per hundred to Sunday Schools.

Also the first part of the Hymn Book separate, $4,-25 per hundred.

N. B. The largest Hymn Book now introduced into all the principal Sunday Schools in the city and country. It is recommended by the Boston Sunday School Society, and American Unitarian Association; and in proof of its popularity the publishers would add, that about five thousand copies have already been sold. It contains four parts. The first is intended for the commencing and closing devotion of the school. The second contains hymns adapted to the capacity of children not over six years. The third part is designed for Scholars between the ages of 6 and 12—and the fourth for scholars over the last mentioned age; besides several additional Hymns. July 25.

CHRISTIAN CATECHISM.

JUST published by L. C. BOWLES, 50 Washington-street, the "*Christian Catechism,*" containing answers in scripture language to many important questions; with prayers and hymns, for Sunday Schools by a Friend to Youth. June 27.

AMERICAN BOOKS.

ON the 20th of October, 1829, will be published, at Boston, the first of Five Volumes of 'Antediluvian Antiquities, translated by an American Traveller in the East.' This work will contain general views of the theology, history, poetry, laws, literature, and manners, of 'The World before the Flood.' These *translations* will aspire to a high rank among the most *original* works of the age. The translator will publish them at his own expense, devoting the profits, in remembrance of his own orphanage, to 'Orphan Asylums,' 'Dorcas Societies,' and other charities. As he writes no more for gold than for fame, the books will appear in the most beautiful style of printing, at the price of one dollar for each volume of common size, duodecimo, in boards; the most liberal allowances will be made to agents and booksellers; and the advertising fund for each volume will be two hundred dollars. Should the work be sustained by the public, every volume following the first will be adorned with superb engravings, illustrative of 'The Sublime and Beautiful' in Edenian and other antediluvian scenery.

The above work will be followed by the first of Five Volumes of 'Vicissitudes of Life, Letters, and the Age; by an Old Soldier of Washington, and a Student and Wanderer of the last Fifty Years.' These volumes will include concise notices of *all* the eminent statesmen, warriors, and authors, of the United States. Specimens will appear in a few days.

Ten or twelve literary ladies and gentlemen, in different parts of the United States, who may *believe* that they *know* the name of the author, are requested to 'keep a secret.' It is of little moment, but the publication of that humble name will suppress every volume but the first of each series.

The Editors of the periodical papers, mentioned below, are requested to publish this advertisement. Besides a copy of the work, which they may receive from the bookseller nearest to them, their bills, at one dollar each, will be paid by Messrs. Munroe & Francis, Boston. The same compensation will be tendered to them for such successive advertisement of each volume of each work; as their own judgments may dictate. Each Editor will please to send one paper, containing the advertisement to Messrs. Munroe & Francis, Boston.

All the daily, literary, and religious papers, of Boston, and all the exclusively literary papers, *of extensive circulation,* in the principal cities of the United States. Other papers, in each of the States and Territories of the Union, will be designated hereafter.

Orders for the books will be received by the publishers at Boston. August 8.

NOTICE.

L. C. BOWLES, has taken a room corner of Washington and School streets, (entrance 2nd door from Washington-street,) where may be found a general assortment of Books, usually wanted by Unitarians and others, among which ase the following.

The New Testament; in the Common Version, conformed to Griesbach's Standard Greek Text.
Greenwood's Lives of the Apostles.
Upham's Letters on the Logos.
Kenrick's Exposition of the New Testament.
Brook's. and Sewall's Family Prayers.—Daily Monitor.

Cambridge and New York Collection of *Psalms and Hymns.*
Hamilton's and Field's Scripture Questions.
Worcester's Channing's, and other *Catechisms.*
Sermons and Pamphlets of various kinds.

The *Tracts of the American Unitarian Association,* from No. 1 to 28 1st series, and No. 1 to 5 2nd series. The 1st and 2nd Vols. of these Tracts, with Index, may be had neatly bound. A large discount made to Agents, and those who purchase for distribution.

—ALSO—

A complete assortment of *Juvenile Books,* particularly recommended for Libraries and Sabbath Schools.

L. C. B. is Publisher of the *Liberal Preacher,* a Monthly publication of Sermons, by Living Ministers, price $1 per annum.

The *Unitarian Advocate,* a monthly Periodical, devoted to Liberal Christianity price $2 per annum.

The *Christian Teachers Manual* designed for Families and Sunday Schools, published monthly at $2 per annum.

Subscriptions are respectfully solicited for these works.

ENGLISH PERIODICALS.

L. C. B. is agent for *The Monthly Repository* and Review of Theology and General Literature, published monthly at London, under the direction of the British and Foreign Association.—Also,

The Christian Pioneer, intended to uphold the Great Doctrines of the Reformation; the Sufficiency of Scripture, the Right of Individual Judgment, and of Fearless Free Inquiry, is published monthly t Glasgow. Edited by the Rev. GEORGE HARRISa

Complete sets of the Pioneer, from the commencement, and of the Repository from the commencement of the New Series, may be had as above.

August 15.

THEOLOGY AND NOT RELIGION

the source of division and strife in the Christian Church.

DR. LOWELL'S Sermon, preached May 14, 1829, at the Ordination of Mr. John L. Sibley, as Minister of the Church in Stow, this day published by N. S. SIMPKINS & CO. 79, Court-street. June 20.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co. No. 13 Court-st. *The Warning,* in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

18 mo. SERIES.—VOL. I.

	Price sin.	doz.	hund.
No. 1. Happy Valley, 40 pp.	7 cts.	70 cts.	$5,00.
" 2. Happy Days, 30 pp.	6	60	5,00.
" 3. " " 2d part. 40 pp.	7	70	5,00.
VOL. II. The Warning, 96 pp.	15	1,50	11,00.
do. bound,	20	2,12	

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest." June 27.

NEW ENGLAND MUSEUM.

THE Proprietors of this Extensive Establishmed have succeeeded in opening *two additional rooms* making their whole Establishment now consist of *thirteen halls and apartments,* well filled with the most *rare and interesting curiosities.*

Admittance 25 cents, without distinction of age.

July 4.

WANTED.

NO. 16 of the present volume of the Christian Register is wanted at this office. Those who have this number and who do not keep a file of the Paper, will oblige the Editor by forwarding it by mail. July 4.

SELECTED POETRY.

THE DREAMING CHILD.

BY MRS. HEMANS.

Alas! what kind of grief should thy years know?
Thy brow and cheek are smooth as waters are,
When no breath troubles them.
Beaumont and Fletcher.

And is there sadness in thy dream my boy?
What should the cloud be made of? blessed child!
Thy spirit, borne upon a breeze of joy,
All day hath ranged through sunshine, clear yet mild:

And now thou tremblest! Wherefore? in thy soul
There lies no past, no future. Thou hast heard
The sound of presage from the distance roll,
Thy breast bears traces of no arrowy word:

From thee no love hath gone; thy young mind's eye
Hath look'd not into death's, and thence become
A questioner of mute eternity,
A weary searcher for a viewless home:

Nor hath thy sense been quickened into pain,
By feverish watching for some step beloved;
Free are thy thoughts, an ever changeful train,
Glancing like dew-drops and as lightly moved.

Yet now, on billows of strange passion tossed,
How art thou wilder'd in the cave of sleep!
My gentle child! midst what dim phantoms lost,
Thus in mysterious anguish dost thou weep!

Awake! they sadden me—those early tears,
First gushings of the strong dark river's flow
That must o'ersweep thy soul with coming years;
Th' unfathomable flood of human wo!

Awful to watch, ev'n rolling through a dream,
Forcing wild spray-drops but from childhood's eyes!
Wake, wake! as yet thy life's transparent stream
Should wear the hue of none but summer skies.

Come from the shadow of those realms unknown
Where now thy thoughts dismay'd and darkling rove;
Come to the kindly region all thine own,
The home still bright for thee with guardian love!

Happy, fair child! that yet a mother's voice
Can win thee back from visionary strife!
Oh! shall my soul, thus waken'd to rejoice
Start from the dream-like wilderness of life?

MISCELLANEOUS SELECTIONS.

INFANT SCHOOL.

A small pamphlet of 16 pages 18 mo. has just been printed, bearing the title of 'The First Annual Report of the Boston Infant School Society.' The Report is brief, and is copied below. Appended to it is a letter from one of the teachers, giving a sketch of the mode of instruction &c., and containing several anecdotes illustrative of the beneficial effects of the school upon the children and their parents. The length of this letter alone prevents our transferring it to our columns. We think no one can read it without a conviction of the utility of the school, and of the soundness of the views of those to whose care it is entrusted. The school is at present kept in Atkinson Street, and, we learn from this Report, may be visited on Tuesday, Wednesday, Thursday and Friday mornings from 9 to 11 o'clock, and in these hours only.

The design and plan of the Infant school belonging to this Society were suggested by a small number of ladies in the spring of 1828. As soon as their purpose was made known, funds sufficient to justify them in commencing the undertaking were collected without difficulty. The Society was organized and the instructers appointed in May. Owing to the difficulty of procuring rooms the school was not opened till near the close of June; although all things were in readiness a month previous.

The school began with seventeen scholars; before the end of the first month the number had increased to more than sixty, a large part of whom were under two years of age.

The rooms in Salem street, where the school commenced, though the best that could at the time be procured, were not well suited to the object. The want of space was a circumstance very much to be regretted, as some of the most useful and interesting exercises usual in Infant schools were necessarily either altogether omitted, or but imperfectly performed. And yet, notwithstanding this and other obstacles the principal objects of an Infant school were accomplished. Many indigent parents were relieved of the care of very young, and (in consequence often of bad management) very troublesome children, during the whole day. The children, meantime, were not only preserved from contamination, and from innumerable sources of vexation and discomfort, but were made happy, while their powers of body and mind, above all, their moral nature, were developed and improved. It may seem incredible to persons much acquainted with children, especially the children of the poor, that so great a number, mere infants, should be kept happy and occupied during the whole day, that scarcely one is heard to cry for hours, and that two or three individuals (extremely well qualified, we must allow, and devoted to the task) are able to produce such effects. Yet all this is true, as is attested by the monthly reports of the Managers, who visit the school regularly, as well as by visitors who have attended it.

The school proposes to be nothing more than a large nursery regulated with wisdom and kindness. The moral character of the children is the principal object of attention. Knowledge can be acquired at almost any period of life, but the moral character may be, and often is, unalterably stamped at a very early age. It is in their moral and religious education that the children of the poor are most likely to be neglected; to supply this deficiency is the main object of this school. The children are kept under as little restraint as is consistent with order, that they may exhibit their real dispositions and propensities. Some intellectual instruction is given, although this is a secondary object; occupation, amusement, and mental discipline are thus furnished, and the little knowledge that is acquired, (which of course cannot and ought not to be much at this early age) is of a preliminary and useful kind.

For the sake of procuring better accommodations, the location of the school room has been changed to Atkinson street, though great reluctance was felt to leaving the first situation and the children who had become well trained. Many of these children have followed the school notwithstanding the distance. The greater number, however, are new scholars, and as it is less than three months since the removal, this must be considered as the date of the present school. Owing probably to the experience which the teachers have gained during their term of service, the same order and happiness and improvement are apparent, as were observed in the Salem street school. One of our Board states, that she has within a few weeks passed several hours in succession in the school, when upwards of sixty children were present, more than half that number under three years of age. No instance of ill conduct or of weariness was observed; all wore smiling faces, and every moment was taken up in various exercises,—reading, spelling, marching, counting, answering questions, reciting the multiplication table, playing in the open air, building up blocks, and various other employments. Only one child cried during the time, and he hit his head against the table; immediately several jumped up, ran to him, kissed him, and gave him some picture books which lay near.

There have been no days set apart for visitors at this school, although, should the number increaae, it may be found necessary to do this. They enter the school room when they please, provided they do not interrupt the proceedings, and no change is made in the exerceses on their account unless for special reasons. Display is never aimed at, as the sole object is the happiness and improvement of the children, which it is believed would not be advanced by it. To do good in an unostentatious manner and to interfere as little as possible with others, who engage in works of benevolence, are the objects of the Managers. As their views and principles, though in some respects peculiar, have not been adopted without examination and conviction, they act upon them without hesitation; but they are far from supposing that they have been so favored as to have selected the only good way. Whenever they shall find that they have been under a mistake, they will be ready to alter; whatever they see in the systems of others better than their own they can with cordiality adopt; as their aim is not to establish any particular system, but to discern and keep the most direct path to improvement, remembering the words of scripture, 'he that doeth righteousness is righteous,' praying for and trusting to the assistance of our heavenly Father, and encouraged by the assurance of the Saviour, that 'even a cup of cold water given to one of these little ones shall have its reward.'

Our rooms in Atkinson street, though better than the situation we left, are still inadequate to the wants and plan of an Infant school. The Managers had hoped to be able before this time to have fixed on some permanent place, but although every member has been active in the inquiry, none has yet been found. The interest that is universally manifested for this form of chairity, and the zeal and industry shown by the several members of the Board to obtain suitable accommodations for the school, justify us in the expectation that this desirable object will ere long be accomplished.

DR. HOLYOKE.

The Medical Society of this District have rendered an appropriate tribute of respect, for the memory of their venerable associate, the late Dr. E. A. Holyoke, by publishing an elegant little volume, containing a memoir of the deceased, prepared by a Committee of the Society, and a few of his writings. We have selected, from the latter, the following article, which will interest the reader. It is an account of Dr. Holyoke's habits of life, diet, &c. furnished by him, in a letter to one of his friends.—*Observer.*

To ————, Willhamsville, Person County, North Carolina.

SIR,—I received yours of the 20th ult. on ye 30th, wherein you wish me to give you some Account of my Mode of Life, &c, —In answer to which I would first mention that I was providentially blessed with an excellent Constitution—that I never injured this constitution by Intemperance of any kind—but invigorated it by constant Exercise, having from my 30th to my 80th Year walked on foot (in the Practice of my Profession)—probably as many as 5 or 6 miles every day, amounting to more than a *million** of miles, and tho' sometimes much fatigued, the next Night's refreshing Sleep, always completely restored me. In early life, between 20 and 30, I used to ride on Horseback, but being often pestered by my Horses slipping their Bridles I found it more convenient to walk.

As to my Diet, having been taught to eat of any thing that was provided for me, and having always a good Appetite, I am never anxious about my food, and I do not recollect any thing, that is commonly eaten, that does not agree with my Stomach, except fresh roasted Pork, which though very agreeable to my Palate, almost always disagrees with me; for which however I have a remedy, in the Spirit of Sal Amoniac. Eight or Ten drops of Aqua Ammonia pura in a glass of Water, gives me relief after Pork, and indeed after any thing else which offends my stomach. As to the Quantity, I am no great Eater, and I find my appetite sooner satisfied now than formerly; and there is one peculiarity in my Diet which as it may perhaps have contributed to Health I would mention; I am fond of Fruit, and have this 30 or more years daily indulged in eating freely of those of the Season, as Strawberries, Currants, Peaches, Plums, Apples, &c. which in summer and winter I eat just before Dinner, and seldom at any other time, and indeed very seldom eat any thing whatever between meals.—My Breakfast I vary continually. Coffee, Tea, Chocolate, with toasted bread and butter, Milk with Bread toasted in hot weather, but never any meat in my Life—seldom the same Breakfast more than 2 or 3 days running. Bread of Flour makes a large portion of my Food, perhaps near 1-2. After Dinner I most commonly drink one glass of Wine—plain boiled rice I am fond of—it make nearly 1-2 of my dinner perhaps as often as every other Day—I rarely eat Pickles or any high seasoned Food—Vegetable food of one kind or other makes commonly 2-3 or 3-4 of my nourishment—the condiments I use are chiefly Mustard, Horse radish and Onions. As to Drinks, I seldom take any but at meal times and with my Pipe—in younger Life my most common draft was Cider, seldom Wine, seldom or never Beer or Ale or distilled Spirit—But for the last 40 or 50 years, my most usual drink has been a Mixture, a little singular indeed, but as for me it is still palateable and agreeable, I still prefer it—The Mixture is this, viz. Good West India Rum 2 Spoonfuls, Good Cider whether new or old 3 Spoonfuls, of Water 9 or 10 Spoonfuls—of this Mixture (which I suppose to be about the strength of common Cider) I drink about half a pint with my Dinner and about the same Quantity with my Pipe after Dinner and my Pipe in the Evening, never exceeding a Pint the whole Day; and I desire nothing else except one glass of Wine immediately after Dinner the whole day. I generally take one Pipe after Dinner and another in the Evening, and hold a small piece of pigtail Tobacco in my mouth from Breakfast till near Dinner, and again in the Afternoon till tea; this has been my practice for 30 years—I use no Snuff—I drink tea about sunset and eat with it a small slice of Bread toasted with Butter—I never eat any thing more till Breakfast.

I have not often had any complaint from indigestion, but when I have, abstinence from breakfast, or dinner, or both, has usually removed it; indeed I have several times thrown off serious complaints by abstinence. As to clothing, it is what my friends call thin; I never wear Flannel next my skin though often advised to it, and am less liable to take cold, as it is called, than most people—a good warm double breasted waistcoat and a cloth coat answers me for winter, and as the season grows warmer I gradually conform my covering to it. As to the passions, Sir, I need not tell you that when indulged, they injure the health; that a calm quiet self possession and a moderation in our expectations and pursuits, contribute much to our health, as well as our happiness, and that Anxiety is injurious to both.

I had a good Set of Teeth but they failed me gradually, without Pain, so that by 80 I lost them all.

Thus, Sir, you have blundering and imperfect as it is, an answer to your Request, with my best wishes that it may be of any service to the Purpose for which it was made—But must rely upon it that Nothing I have written be made public in my Name.* Wishing you long Life and many happy Days, I am yours, &c.

E. A. HOLYOKE.

P. S.—I forgot to speak of my repose.—When I began the Practice of Physick, I was so often call'd up soon after retiring to Rest, that I found it most convenient to sit to a late Hour, and thus acquired a Habit of sitting up late, which necessarily occasioned my lying in bed to a late hour in the morning—till 7 o'clk in Summer and eight in Winter. My Business was fatiguing and called for ample repose, and I have always taken care to have a full proportion of Sleep which I suppose has contributed to my longevity.

* This probibition could only have regard to the period of his life time, and was occasioned by that extreme modesty which always rendered it painful to the Doctor to be held up to the public notice.

* This seems to have been a slip of the pen, the following is his own calculation made, in 1823, and which from his great degree of exaggeration falls, short of half the actual amount. 'If from my age of 20 to 80 years, I have walked 5 miles a day, which is a moderate calculation, I must have gone in that 60 years,

	109,500 miles.
And in the first 20 and last 15 years	38,325
In 95 years probably, Total,	147,825.

THE CHEROKEES.

We gave last week some extracts from the first of a series of numbers commenced by an able writer in the National Intelligencer, in regard to the present condition, prospects and rights of the Indians, and particularly of the Cherokees. We do not propose to republish these numbers. This our limits would not permit. We may however, occasionally quote from them passages of a general nature; especially if they embrace important principles, or are likely from other circumstances to be interesting to our readers.

What right have the Cherokees to the lands which they occupy?

This is a plain question, and easily answered. The Cherokees are human beings, endowed by their Creator with the same natural rights as other men. They are in peaceable possession of a territory which they have always regarded as their own.—This territory was in possession of their ancestors, through an unknown series of generations and has come down to them with a title *absolutely unincumbered in every respect.* It is not pretended, that the Cherokees have ever alienated their country, or that the whites have ever been in possession of it.—If the Cherokees are interrogated as to their title, they can truly say, 'God gave this country to our ancestors. We have never been in bondage to any man. Though we have sold much land to our white neighbors, we have never bought any from them. We own the land which we now occupy, by the right of the original possessors; a right which is allowed in all countries to be of incontestible validity. We claim, therefore, that no human power can properly compel us to leave our lands.'

If the Cherokees are correct in their statement of facts, who can resist their conclusion? We might as well as the Chinese, what right *they* have to the territory which they occupy. To such a question they would answer, 'God gave this land to our ancestors. Our nation has *always* been in possession of it, so far as history and tradition go back. The nations of Europe are comparitively of recent origin; the commencement of ours is lost in remote antiquity.'

What can be said to such a statement as this? Who can argue so plain a case?

It has been said, indeed, that the savage of the wilderness can acquire no title to the forests through which he pursues his game. Without admitting this doctrine, it is sufficient to reply here, that it has no application to the claims of the Cherokees.—They are at present neither savages nor hunters. It does not appear that they ever were mere wanderers, without a stationary residence. At the earliest period at which the whites became acquainted with their condition, they had fixed habitations, and were in undisputed possession of a widely extended country. They were then in the habit of cultivating some land near their houses, where they planted Indian corn, and other vegetables. From about the commencement of the present century, they have applied themselves more and more to agriculture, till they now derive their support from the soil, as truly and entirely as do the inhabitants of Pennsylvania or Virginia.—For many years they have had their herds, and their large cultivated fields. They now have, in addition, their schools, a regular civil government, and places of regular Christian worship. They earn their bread by the labor of their own hands, applied to the tillage of their own farms; and they clothe themselves with fabrics made at their own looms, from cotton grown in their own fields. * * * * * *

To every application made for their lands within the last ten years, the Cherokees have said, 'We are not disposed to sell any more. We have betaken ourselves to an agricultural life. We are making progress in civilization. We are attached to our schools and our Christian teachers, to our farms, to our native rivers and mountains. We have not too much land for our own comforts, and for affording us a fair chance in the experiment we are making.' This language has been repeated in many forms, and with every indication of sincerity and earnestness.

The assertion of the Cherokees, that their present country is not too large for a fair experiment in the work of civilization, is undoubtedly correct. The wisest men, who have thought and written on this subject, agree in the opinion that no tribe of Indians can rise to real civilization, and to the full enjoyment of Christian society, unless they can have a community of their own; and can be so much separated from the whites, as to form and cherish something of a National character. If the limits of the Cherokees country were much smaller than they are, this would be impracticable.

The Cherokees need not fear, however, that their rights are in danger, as a consequence of any principles sanctioned by the National Legislature of the United States. The whole history of our negociations with them, from the peace of 1783 to the last treaty to which they are a party, and of all our legislation concerning them, shows, that they are regarded as a separate community from ours, having a national existence, and possession, till they voluntarily surrender it.

MANUSCRIPT PENTATEUCH.

The literati are likely to be highly interested with an original ancient manuscript of the Pentateuch, now in the possession of Mr. Sams, of Darlington, Durham. It is of goat-skin leather, in two volumes, and measures two feet wide and sixty-nine feet long. Each sheet of skin is divided into pages, five inches and a half in width. The letters are very large, and not only most beautifully written, but ornamented with a number of tagin or coronnal. The antiquity of this manuscript may be inferred by its being written on leather—a circumstance which would hardly have taken place after the invention of vellum was made. It is believed to be fifteen hundred years old, and has been above eight hundred years in one Jewish family on the continent, from whence it has been procured under the most interesting circumstances. During the calamities which followed the train of Bonaparte's wars, a Jewish family of opulence had been reduced to utter ruin, and compelled to emigrate. They came to Holland in their exile, and were there so very much reduced as to be obliged to pledge as their last resource, this precious treasure of their laws, under a limitation of a considerable time for its redemption. The time expired, the pledge was not redeemed, and the property was sold in Holland by the person who lent his money on it. It has been preserved with the greatest care, in a rich cover fringed with a fine silk. The rollers on which the manuscript runs, are composed of beautiful mahogany. It has been seen by a number of Hebrew scholars and Jews, and it is generally thought to be the most ancient copy of the five books of Moses in existence.—*Liverpool Courier.*

Piety in Females. 'Woman without religion is a solecism in morals, a deformity in social life. She resembles the dead oak, to which the verdant ivy still gives the appearance of freshness, as it twines its inflexible branches around the withered stems. There is life, it is true: yet it is not in the main body of the tree, but in its extrinsic decorations. Woman may look attractive at a distance, as if her characteristic requisites were in full vigor, but approach her nearly, and you see a redundance of ornamental qualities, covering, like the unsubstantial ivy, the lifeless trunk, from which emanates no one substantial good, for the principle of life is wanting.'—*Mrs. Cary's Letters.*

PRIMITIVE METHODISTS.

Four delegates from the Primitive Methodist Connexion of England, and commonly called Ranters, lately arrived in New York, named, Wm. Knowles, Ruth Watkins, Thomas Morris, and W. Summersides. The two former remain in New York, and the two latter are now in Philadelphia. The following is a copy of their address to the people of the United States.

The Primitive Methodist Connexion, to the inhabitants of Philadelphia, and of the United States of America in general, send greeting.

Friends and Brethren,—The Lord having in his Providence, raised up the Primitive Methodist Connexion in Old England, and made it an instrument in his hands, of turning thousands and tens of thousands unto righteousness, and many of its members having emigrated to the United States, it was judged providential to appoint a regular Mission; we have accordingly sent over our respected brethren and faithful ministers, the Rev. Wm. Summersides and the Rev. Thomas Morris, who have labored with success, and we trust they will be made useful in the gospel of our common Lord, and will meet with that kindness and respect among you, that you under similar circumstances would expect from us. *N. Y. paper.*

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For August, 1829.

CONTENTS.

On the Progress of Religious Instruction as adapted to the Progress of Society; Infirmity no excuse for Irreligion; Hymn; the Cup of Salvation; Reasons for Mutual Encouragement and Co-operation, in Promoting the Knowledge and Diffusion of the Great Principles of Unitarianism; The Divinity of Christ; Views of the Material Creation and of Intellectual Man; Memoir of Ann Eliza Starr; On the Death of a Young Wife. August 1.

CHRISTIAN TEACHER'S MANUAL,

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For August, 1829.

CONTENTS.

Dialogue on Faith; Sunday Evening; Remarks on the Old Testament; A Story for Little Children; Jesus Christ; The Death of John; Answer to the Address of Mrs. Hemans to the Messenger Bird; Psalm cxlvii. August 15.

MR. YOUNG'S DISCOURSE

On the Sins of the Tongue.

JUST published by L. C. BOWLES, 50 Washington-street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for August, 1829, containing a Discourse on '*The Sins of the Tongue,*' by Rev. ALEXANDER YOUNG. August 1.

FOURTH ANNUAL REPORT.

OF THE
AMER. UNIT. ASSOC.

JUST published and for sale at the Depository, 50 Washington street. With the Addresses at the Annual Meeting, May 26, 1829. pp. 52. 12mo. Also the Title-page and Index for the 2d volume of the Tracts of the First Series. L. C. BOWLES.
July 10.

A. U. A. TRACT No. 28.

OF the First Series, entitled "The Doctrine of Religious Experience explained and enforced,—By Samuel Barrett," pp. 24. Just published at the Depository, 50 Washington-street. L. C. BOWLES.
July 4.

SOURCES OF PUBLIC PROSPERITY.

CARTER & HENDEE, corner of Washington and School streets, have just received for sale, a Sermon, entitled "The Sources of Public Prosperity." By Rev. Joseph Allen of Northborough. July 25.

THE ADAMS FEMALE ACADEMY.

THE second term at this Seminary will commence on Wednesday the twelfth day of August.

GEORGE FARRAR, *Sec'y to the Board of Trustees.*
Derry, N. H. July 24.

HIGH SCHOOL IN STOUGHTON.

THE next term of this School, will commence on Tuesday the eleventh of August. A spacious and commodious apartment, now in preparation, will be ready at that time, for its reception. Those scholars who wish to board with the Instructress, can be accommodated at the House in which the school is kept. Board can also be obtained in good families on moderate terms, where such facilities for improvement will be afforded as will aid their advancement in knowledge.

Reference may be had to Rev. Messrs. Cogswell and Burgess, Dedham; Rev. Mr. Pierpont, Rev. Dr. Wisner, Bradford Sumner, Esq. Boston; Rev. Mr. Curtis, Sharon; Gen. Elijah Crane, Canton; Rev. Dr. Richmond, Dorchester; or to Rev. Dr. Park, Rev. Mr. Stearns, Dr. Peter Adams, and P. M. Crane, *Board of Visitors.*

P. M. CRANE,
Sec'y of the Board of Visitors.
Stoughton, July 28, 1829.

CHRISTIAN REGISTER.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register, in their respective towns and vicinity.

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